

M1566
Friday, April 11, 1969
New York City
Group IV

Part One

Mr. Nyland: It is customary to say something—sometimes important, sometimes not important. This time—very important. I've thinking ... I've been thinking a great deal about us: About Groups, about meetings, about the Barn, about the people, about the attempts we make quite honestly and sincerely. I've been thinking about what is the value of Work. I've been thinking about: Do we continue to give it the value it deserves. Do we really understand what is meant by Gurdjieff's life, or the ideas of Objectivity—which are, of course, much more even than Gurdjieff. The question of esoteric knowledge. The question of what we are—what we are trying to do, the seriousness and honesty that is involved in it, the realization of the necessity that something has to be done with one's life. Because the unconscious state is not right. It is right for a certain length of time. It is right for this Earth probably until we die, sometimes it is not right even for that. Sometimes you have questions. They have to be answered if they are sincere, and if they are not answered, they disappear ... and we equalize and we rationalize and we put something else in its place, and after some time we forget. And our Conscience is stilled because we are busy with something else and we try to find solutions in different directions, and sometimes perhaps it is enough. It depends on the kind of a person—what is enough for him—and there are people who are never satisfied. Because in whichever direction they go there is not an answer. "But," they say, "It's all right, why should I worry, why should I want to become Objective."

Why should I really feel that it is a necessity—you see, there is no answer to that at all. Because each person will have to find his own level, and at that level ... at the end of his life he will die, and where that level is perhaps he himself doesn't know, not even in his life. When he dies I'm afraid he will know, because then he will be completely free from that kind of a level.

He surely will be free from his body, and perhaps his life will continue and perhaps his life will give him knowledge; and maybe in thinking about that and in realizing what he is now and what he is doing ... and his satisfaction at times only, and at times filled with problems, will still make him a little apprehensive perhaps that he shouldn't wait until he dies. And then there is always a little bit of one's Conscience that says that perhaps there is a responsibility inherent in each person; but that he doesn't have to take the responsibility if he doesn't want to, and then he can close his eyes—also for ever and ever.

How will he die ... but, how will he live preparing for that—what is in life in him now, what is the meaning. And so I think about that—what are we trying to do. To talk about life. To make activities regarding Work; a little music to remind you emotionally of a certain state for Man, a state for Man which is becoming to him, in which he asks questions and keeps on asking them. Because as long as he is alive he has to continue to ask. If he is not asking, he dies; not physically; he loses interest and everything becomes humdrum, monotonous; or whatever it is, we say he's falling more and more 'asleep.'

We try to talk about being Aware, how to Wake Up, how to become Conscious, how really to see things in its true ... in their true light. Not to have any particular interpretation about it, and no particular criticism either; only to know what is what—why—and then when we know maybe there is a satisfaction in knowing that even if we don't do anything with it, the knowledge is already something for oneself with which one then can live in life knowing. Although not doing anything about it, at least knowing that the responsibility is there; and then perhaps finding all kind of excuses not to attend to it further, but one already knows that there is something at stake with one's life. And it doesn't matter if one is young or a little older, more mature, more wisdom of ordinary life, wisdom of other people, a little bit more insight into psychological relationships; it really doesn't matter very much where one is—at what particular point of one's life—there is still that kind of a question, which is the direction we are going and what is there for oneself to do with one's life, and what is there as a possibility for evolving, growing out of this, being free.

And so I look at our attempts and I find that there are many mistakes, and I think that we made the mistakes ourselves and that perhaps they were inherent in certain attempts one makes every once in a while when one is experimenting. Because, for an experiment you really do not know in what direction even the research will lead you as a solution; but you have an idea that in

a certain direction there might be a good solution, and when one is honest one must judge that what is the result by the aim with which one has started.

You see, many times I try things, many times I also leave things alone—for a long time, sometimes—so that perhaps in that kind of an attempt—or perhaps even a no-attempt, than only creating certain conditions—that there is a possibility that a level will be found by different people. And if it doesn't, one has to be honest and say “It's not right, this is not the road of research.” I think we are at that point: We are on a road, and the road is not right.

How will we change it... And let me tell you first what I think is wrong. We talk about Gurdjieff, the ideas of Objectivity. We try to be very clear about it. We have little Groups, partly to help those who wished and perhaps *thought* they knew; to test themselves to find out what they were, to see how to also lift a little burden from me, which proved to be much more burdensome than before... But that is not the question I'm talking about. I'm talking about the propagation of ideas. I'm talking about that what I am concerned with—and what I have been concerned with in teaching, at least for the last 20 years—and where I in this teaching try to maintain a certain level of truthfulness in accordance with Gurdjieff; and quite definitely as far as a method of Work is concerned, or a clarity of what is involved or the relationships of Work with ordinary life, that that became logically explained—at some times, maybe, a little bit too much every once in a while, and maybe also a little repetitious and monotonous. And that then these little Groups ... the Groups II, they started and I have been in contact with it by means of tapes and cassettes and talking; and I have made remarks every once in a while and I have tried to emphasize certain things, and still, in my opinion things continued in the wrong direction, and gradually in some of them they ran down and in others they were not clear and it became already too repetitious and the attitude of the different people in such a Group was not always correct, and I felt that I made a mistake.

It was my mistake. Because I wanted so seriously that this kind of Work could be spread over a little bit for a variety of different benefits; and that new people could come in without having to sit through the regular rigamarole of listening to me and that they, then, in a smaller Group could find much better the answer for which they were looking. But it turned around a little bit and it was not entirely right, and sometimes...

I'll tell you what happened. Of course, I've talked and hinted at it already. Because I saw a danger, and on one of the trips out in the country ... coming back from Brewster and I had a

little cassette with me, and in order to save time for myself I listen to it while I drive. And then there was a cassette—it doesn't matter from whom—I listened five, ten minutes hoping ... hoping something—something—and then a certain statement, and I shut it off and I swore. I said "Goddamn it." I was upset. After years and years of explaining; after over a thousand tapes; after many, many meetings; after time and time again discussing certain things, then I still find statements which are absolutely wrong and illogical and unreasonable. And this has repeated itself several times and I don't wish to continue, not in this way, and therefore I say "Excuse my mistake, we will stop all Groups II"—with the exception of Lotus and Georgie because that's mostly reading, and also with the exception of Trudy because that was also started as reading.

Reading Groups can continue, all Groups II stop. Next week they can wind up. They can tell ... I know there has to be substitutes. It has to be taught. I'm very well aware of that. I also know that that will mean more work for me. But I must do it, so for the two weeks ... this coming week is Boston as you know, the two weeks before the trip there will be two meetings in each week, one on Tuesday—our regular one, what we still call 'Group I'—and one on Wednesday which I will call 'Group III,' to which all people who have been going to Groups II can come. They are invited and they can talk about their questions, perhaps Work attempts; if not the understanding, at least the elucidation of what ought to be done. So that that will become a clearing house which, you might say, I can 'control' because I'll be there. I will give the answers to the best of my knowledge. I want to eliminate confusion. I want to make absolutely sure that Work is understood. I want to go down in my grave with the knowledge that I have not failed in that respect. I want to make absolutely sure that those who wish to Work know what to work with, and I don't want any further confusion at all. And it will continue until I am sure that it is right.

This will be up to the trip. After the trip I will make different arrangements. I will ask a few to work with me in how to deal with a few others and gradually build what you might call a little bit of a Group II, but the accent will be entirely different. The accent will not be teaching. The accent for such a mediator ... a moderator will be to learn; to learn from a few who really wish to Work, and not to clutter up a Group with a lot of people who just sit and come out of a little curiosity. They can come to Wednesday. They can sit. I don't mind; because there will be enough of certain questions on which to hang that what I would like to explain, and then they can

profit or not profit, that's up to them.

This will be the beginning of something quite different in the summer after we return from the trip, and there will be two weeks before the trip where there will be a little bit of a change. And again I repeat, there are no more Groups II. There are no more meetings of so-called Group 'leaders' on the Tuesday that I am in Boston. They can meet this Tuesday; they can talk, they can talk about something that is dead.

I'm sorry to some extent to say this and to do it, and it's the only road I can take and the only road that I could remain responsible for. I've seen instances about Work being discussed; not with our Groups but elsewhere I have seen what can happen so easily. I have ... of course I'm familiar with different people who talk a little bit about Work every once in a while and use the name Gurdjieff. I know how deleterious it is. I know what impressions have been created and also how difficult it is sometimes to counteract it, and I don't want to add any more to the confusion. I want to be absolutely strict as well as I can, and as well as I remember Gurdjieff and as well as I remember what he said ... also told me.

That is my aim. It will involve different things. Group I will not be after the trip the way it is now, I will select. My Group II—or 'III,' as you wish to call it—will have new people only to that Group. I will wish to see who is coming. I will want to see who can go, in conjunction with my help, as long as necessary in a smaller kind of a Group; to work together, first so that those who are new will have an impression of Work. I'm interested in that because I know I can talk about Work—and very simply—it also will mean the totality of the Group, it will start to affect the Barn.

It will affect the Barn in such a way which I will explain tomorrow and Sunday perhaps a little bit more in detail, but let me tell you, the activities at the Barn also have run down. There is also a level I don't like. There are certain things that happen which should not happen. It's still time enough to change it, and I will change it. Because I will not tolerate certain things that I believe are wrong. We come there for Work, for Work's sake. The opportunity is given for Work. Each time I talk about it, each time people hear it, each time people forget. I will select who can come. I will not wish anyone just to come. They can ask, I will say "Yes" or "No." When they come, they will have to respect my privacy. I am no longer available for all kind of talk, talk, talk. I do not wish anyone to, even, work in my house. I will arrange, at the Barn, for any work that has to be done in a certain way. I will not have a list of waiters on Saturday or

Sunday; and as a matter of fact, why should they weep on my shoulder, my shoulder is already too wet.

I need time. I need quiet, thoughtful periods. I've said, many times, I want to work on Firefly. I want to write. I feel I need it ... I must do it, I also want to keep up with correspondence, which I don't. I also will have to arrange a little differently answering tapes from other places and such things, of course ... and then the six or seven Activities in which we are engaged in, they require attention and I want to give it so as not to be accused that there is no time for discussion. I want to have such Activities understood properly, and to know that those who are working for it are working for it really because they wish. Because if they don't I get other people or I stop it, and when it is not worthwhile and it might cost a little too much money, the money will be used for other purposes.

This is one particular little aspect. There is one person in charge of Barn work and also of the Guest House: It is Robert. He is, for me, my righthand man. He will help. He understands this and there will be discussion, and he has sole authority. Let me clear that up: Sole authority, no one else. He can select who he wishes to help him, which is right, and it probably has to be done because he cannot do everything and he has to rely on a few so-called, let's say, 'assistants' executing whatever is needed. And after a general discussion what to do—where, how much to spend, in what direction, what is needed, what we can afford, what is useful, what can wait—all of that we will talk about.

People who come, come to work and will be under a certain organization, a certain responsibility which they also have to take, and in which they have to follow ... to adhere to and to follow up. I will wish regularly, during the summer months now, one person, a man to be there for physical work at the Barn. There can be more. One who becomes responsible for the maintenance of the Barn during such a day, and I want a girl to be there at the office *all day long*. Not half a day; at any time that the telephone rings that there is an answer; any time that I may need something, at the intercom that there is somebody. It has to be organized, and I will insist. It's the only way by which I can be private. Because I will ask everybody not to call me. The telephone number is still private. If there is something important call the Barn, then the person who is there can relay it if necessary. I wish to be completely private. Let me repeat it. I will put a fence up, with a gate.

I will have more time to be around the Barn, which I was prevented from doing because I

had to talk, talk, talk, and my whole day went in talk. When that is over, then I can come to the Barn, even. I'm sorry I haven't been there often enough—than only for lunch or playing piano a little, or for Movements. I would like to see what goes on. I would like to see people at work. I would like to have a chance and time to go even to Warwick or to the Guest House; and whatever it may be you will understand when you see it in action, it will start tomorrow.

There is another question that I still want to mention, I have already said it before: That those who want to go on the trip, I'm not in charge of a bunch of hippies. The name—you can take it for whatever you like. I wish Man to be Man, and willing to be them. I don't want anyone with long hair, when you can make it. A man can grow a beard—that's good with a man, if you think that is needed for you or for your face, it's okay with me—but no long hair, that is out. So, be guided by that. I prefer no guests, unless cleared. We will have different people come who have to come from other places because they want to spend some time at the Barn, there will be an atmosphere of cleanliness, of actually dressing correctly in work clothes. But not sloppy; and I will be the judge, and, if necessary I'll ask a certain aesthetic committee to help me.

I don't want any impression created of the Barn, in Warwick deleterious to our purpose. I don't want any suspicion anywhere—not even with the State Police or whatever it is—to attach to anything we do that is wrong. If it is wrong—and I will find out because I command everybody to tell me if anything is wrong that I should know—and it has to do with the law, I'll be on the side of the police. I will not tolerate anything that is not right for the level of Work. I was at Prieuré, I know what Gurdjieff did and could do. I know what is needed. We will maintain a level which has been badly neglected, I will also allow some people to come and some I will tell not to come at all.

So, there is your particular little bit of program. There is no occupancy of the Barn at the present time, unless I know. There is no work by anyone else for either personal or whatever, unless I know. I will have to give permission—or Robert. For instance, I don't want the piano to be played, not even for practicing Movements. It is not a piano for that purpose. I don't want any machinery to be used for the personal purposes of someone who has to do certain things that he cannot do home. The Workshop is not for that purpose at all. When one comes to the Barn one does work in connection with Work as a whole, and whenever anyone has to be there because there is a certain task assigned, they will find out what to do, if they can, in connection

with Work. So, don't come and when you don't find anything to do that you just sit and read a little book. Don't do that in the Barn. Don't be lazy at the Barn. You come for a purpose, and the Barn represents that.

Now, when I say these things it's not a question of prescribing a law, and it's not a question simply of me saying it. It's a question of the creation of an atmosphere, that it is felt; and this is the responsibility of everybody who comes there, and that what is Work when it is taken in oneself as a necessity—at least when one claims that it should be a necessity—and that one pays not only lip service but that one actually with one's heart becomes engaged in that and becomes committed for the sake of your own Soul, then you in that attempt create an atmosphere.

I want to do away with all kind of silly, nonsensical questions which you can solve by yourself and for which you are responsible in your daily life in whatever your relations are. As I say again, a man is a man and a woman a woman. A husband is a husband, a woman when she is married is a wife; when she is a lover he has also towards that person the same kind of relationship. I'm not talking about sex in general, or the maintenance of morals. I have no particular interest in that, but I know that you will be judged by your behavior and you will also know that certain things are allowed and certain things are not allowed.

This I say now to this Group. I will repeat certain things, tomorrow and Sunday, to those who come to the Barn. This time no restrictions as yet, because no one would know and I wouldn't know. But before next weekend I will know who to allow to come.

I'm very serious about this. It's a question for me of either "Yes" or "No." I've threatened, you remember, a few times that either it's going to be done right—in the way I think Gurdjieff means it and meant it—or it's going to be stopped all together. I can go to Tahiti or somewhere in Tibet. I don't want to do it and you know that and you know that I am committed, so it is not that kind of a threat which ... but I only want you to know that is at stake for me, and you have to learn how to respect.

You have to learn the difference between familiarity, and where it falls into so easily. You must know what it is to have the right attitude towards Work. At least for once, as Gurdjieff has said in All and Everything, "Be serious" in considering this question . There is no doubt about it that I am, and you take it or you leave it. You're free. I'm not imposing anything, but when you wish to come—again, for your own sake, for *your* life—then you come on that basis.

And now, all I said can have a very definite little bit of an application for one of us who has

his birthday today. Because in this is condensed an attitude which I wished a person could have for a year ... a new year in his life; that this could serve, for him, to be reminded of the value of Work in his life about which I know that he is sincere, and that this I hope will be of help to him.

Is George Sharp here? We will drink to him, and we will also drink, regardless of the application for himself, to that what you at the present time now still remember of what I have said. You cannot remember everything—I know—but you may remember something that was emotional, and you may remember that I said ... at a certain point I said ... after listening to some dribble I said “Goddamn it.” Because I *damn* all such things when they are not in line with what is Objectivity, and if we know the road towards that, then it behooves us to try to understand what *we* are in our striving towards something to set us free.

To Work. [Toast]

Part Two

Mr. Nyland: A little bit about Work, based on some of the things from some of the tapes I've heard. There are always certain questions that keep on repeating and which seem to be obstacles for a variety of people. And of course it is logical; because we are in many ways quite alike, and a certain obstacle to, let's say, 'conceit' or certain things that we think we know or we don't; or at other times that you have a wish to Work and you cannot Work, or at sometimes you're stupid and you want to Work in conditions where you know well enough you shouldn't; or that sometimes there is a misunderstanding about the meaning of the 'I', and that sometimes you don't see that there is a relationship between the 'I' and the 'It' and that 'I' can only understand its own existence when there is an Impartiality.

Then you say I am Impartial, and of course you make a mistake in that. It is very elusive, and sometimes extremely difficult not to get into confusion. The different things that every once in a while come up in one—the conceit, vanity and self-love—those are things that bother us all the time, and it doesn't help if you say theoretically that from an Objective standpoint it doesn't make any difference because all people then are alike, they are little points and all their subjectivities don't amount to anything because, from an Objective standpoint of course it is all the same: It is a behavior form, it is a behavior form of unconsciousness. It's the way one lives on Earth, and Objectively speaking if I could at such a time be, as it were, 'away' from Earth and then look at it a little bit more from a distance in which all the different gradations even of certain things happening—some important, some not important—immediately become more and

more equalized; then after some time if you say Objectively, and also theoretically, if I could live there then it wouldn't matter at all, one can also say that in the presence of something that is higher, that what is conceit and self-love will disappear because it will ... will not be able to exist.

But, those things are theoretical. Because every time that I do certain things ... and particularly when I am proud of that what I have done and I know that what I have done was right and I feel that I'm entitled to say it once in a while, or to show it or that I expect other people to acknowledge it, I think it's quite logical and I think it's quite right. I think I can love myself. I know I must, at certain times, in order to keep my self-respect. Because if I constantly remain critical about myself, of course I won't do anything; I wouldn't be able; I couldn't even move a finger, because every time that I would move it I would immediately be critical... [Aside: Who is making noise!] ...every time that I would feel critical I would immediately say "Don't do it," because you are critical.

This whole question of self-love and being critical about self-love, of course has to do with an idea of what you are. And, that what you are—even theoretically speaking, again even what you are mechanically—*what* is here to love. Your behavior, which is mechanical? ... which probably is due to a variety of different causes, starting with biological ones and ending up with a sociological condition and acquired characteristics. And, to what extent you are responsible for it perhaps you can like it or not, but it doesn't mean that you have to love it in such a way that, as it were, it 'belongs' to you. And immediately the mistake is made: That whenever you think that you have to love something of yourself the question is "What do I really love of myself," and it turns out it is the form. That what is your behavior—in which, of course, you are then different from others and then thinking that it is quite nice and all right and perhaps a little better than someone else's—it is still the form of your behavior that you start to love. And, how much are you responsible for that kind of behavior, I say again: "What is there really to love?" Your self, it's true—your self—but what is your 'self'? If you could love your Self—your real Self—that's different. But that of course is not on the surface, and that doesn't come out so easily in your ordinary behavior.

Vanity—again, about what. To be vain because you're good-looking or because you are clever or you have a brilliant mind, or that someone else says you are so wonderful and so forth and you ... you like it, you purr? Even that, I think it is not wrong. Even *that* can be allowed in

the presence of other people. I don't have to accuse myself when I say I'm a little vain—"Sure, I am good looking; my God, yes I wish that people would admire me more." Or perhaps they don't enough, and then if they don't and I feel a little sorry because they let a good thing pass by, and I feel really sorry that they don't admire me.

And all such things, if one starts to reason... But, you see, much of this belongs to the feelings, and it is the feeling really that plays a part against which all kind of mental considerations—of being guilty, or not wanting it, or not saying that it is ... or saying it is not right—comes from your mind, and that is the conflict. If you could just feel what you are and perhaps even be proud. But, it is not so much pride. It is a state in which you are happy. And perhaps happiness is not the right word either. You're content. You're in equilibrium of some ... in some way or other. You are fortunate because you are healthy, or you have ability, or there is clarity in your mind, and you are really glad that such a thing can exist and it happens to be attached to your name.

But that also, of course one knows with one's reasoning it's accidental—how does it happen that I have the name and the brain was put in my head like that, and how do I become so tremendously clever that I can ponder whenever I wish and really make a good impression and be so flexible and so graceful. And all of that, of course it is superficial and it belongs to Earth and it is useful on Earth, but don't stare yourself blind in criticizing it. It's probably just as bad or just as good as any other form of behavior. It belongs to a person the same way as his nose belongs to him. And one says certain things in a certain way, and you don't know what you have said; only afterwards you remember, and then if it was a little bit to the right side you feel, as I say, 'superb,' and if it is not that way you rationalize a little bit in order to get it in better focus so that you still can love yourself a little bit.

There is something in a Man which knows that he exists. Deep down in him there is a realization of his life. There is something that he feels as his life that, of course, in ordinary conditions he protects, but he also knows that he has to keep on breathing. It is very clear to him that it is a necessity for his life to exist on Earth. Because, very few of us ever think about trying to get away in some way or other, or a wish for your death. You don't. You hope for certain things to take place in life, it depends what you wish to take place to what extent will that what is in the future and what you are looking for, will gratify you. And then the question is: What in me wishes to be gratified. That's the question that comes up with self-love. If there is a love for

oneself as one really is, there is no objection to show that. Because it is life of oneself and it comes out in a certain form which may not always be understood by others, but I, for myself I know where it comes from and when I express it I don't do any harm to anyone, and I can love myself from now until doomsday without being selfish.

As soon as it starts to take a form which starts to be either judged or admired or criticized by someone else, then we set up rules of ordinary morality and we say it is 'wrong' to love yourself. If I love myself without cause—that is, if I am hypocritical, if I start to become vain about something that I know doesn't exist but I would like to exist, or that I assume it could exist and then I say "Yes" and I am vain about that because that really would be, and after you say it a hundred times you start to believe it—this self-love and vanity and conceit is based on emptiness, of course it is hollow and it has no reason to exist. And again, when it is this partly emotional/partly feeling quality and partly when you say with your mind you 'shouldn't' have it, you still have it, it comes out.

As far as Work is concerned I make an attempt, I know damn well I make an attempt. It is an effort. It is something that I want to concentrate on; as if the different forms of energy I want to bring to a certain something with which then I say something in me could become 'Aware,' and when I'm successful—that is, when I have an experience of that kind of freedom as indicated by an Objectivity or an 'I' existing, and such 'I' then becomes Aware of me—and that puts me in a certain state. I say I love 'I' because it exists, I say I love myself because it is an object for 'I'. And immediately after that I say, "Thank God, I exist." Thank God, I love myself because I love Him for giving me this opportunity.

All of this is in the realm of Work. All of this is needed when I need ... for myself call it 'sustenance'—the wish to continue. Because the road sometimes is very difficult, and I lose a great deal of energy in that kind of a criticism based on *ordinary* morality. When I Work, I work within my own yard. This is my kingdom, and I don't intrude on anyone else's ... and I have no interest in them unless they would say "It is beautiful here" and I, knowing what my yard looks like I say "Yes, maybe yours is beautiful, mine is not yet, but I Work."

Self-love is very useful. Conceit is useful. When someone else tells you, you can take it because you know it yourself. You are not a fool. Each person knows when he goes just a little bit across the bridge without being entitled to it. Each person knows well enough when he starts to justify something that he should not justify at all, and that he knows has no value than only

what he thinks it ought to have; and then in hoping that someone else will take it and believe it, and you allow it also when it is based on a lie.

These are difficult things. Self-love, when it is superficial is quite easy. When the love of one's self—not the real Self but that what goes a little deeper and when it becomes a little more essential and when it becomes a characteristic of oneself, a real part of one's, even, principle with an explanation why one is entitled to be conceited—then it is a serious matter because it will take some time to root it out. Many things are needed for that: A shock; a definite statement; an absolute neglect by someone; a definite realization on the part of oneself "Now or never," like one gives up a habit and say "No, not becoming to me, not becoming to Man as I wish to be."

What do I love: God. Love my neighbor as myself, *that* kind of Self-love. But I make now my self with a capital 'S,' and then in that Self, that "I Am." With that I can live, and that I love. But, you see, in that Self-love there is no vanity and there is no conceit. There is no wish for acknowledgment. That kind of self-love is very simple. It's expressed sometimes as, "Yes, I'm happy. Yes I'm glad it went that way. It's right, it's all right." Almost leaning over backwards and say "Is it all right. I think it is, do you," or that attitude of simplicity to have, as it were, the need for the reassurance. *Then* you can Work; because all of that comes up, in one in such gratitude that you happen to be alive and that certain things happen to you as an experience; and you don't know how it happened, but it did happen and it became, then, your experience and you use it because you want to Wake Up.

You want to be reminded. Any time you love yourself a little let's say 'too much,' remind yourself: "What for." Here I am—this creature, again a little tendency of loving this—what of it. So what. "'I,'" you ask, "did you notice me?" Did you see how I was? Did you really see it? And you ask 'I', "Were you critical?" It is as at such a time, you see, when you use it for that you wait for an answer. Because there is something in you that wants to be affirmed, and you want to know that that was ... what you did was not really wrong, and you want your 'I' to tell you: "Never mind, just go ahead, it doesn't matter; whatever you are you Are and 'I', as 'I', am only interested in your existence."

To just keep on going; whatever is wrong of vanity and all the rest; whatever is wrong of superficiality; whatever is wrong of talk, talk, talk; whatever is wrong of quick reactions without any thought, without any rhyme or reason—all of that, it will in time disappear. Use what you

have now. Your body, it is there. It exists. It behaves. Try to remember that. *That* is yourself. *That* you could become Aware of—that is, ‘I’ wish to be Aware of you.

One can turn all these different things into a direction where it will be useful. Don’t ever avoid experiences of the so-called ‘vices’ or the so-called ‘negative’ emotions. Just look them ... look at them. Just state the facts. Look at me. I know, I see you. I see how vain you are, I know ... I know there is no reason—still, you are. Where it first came from—maybe my father and mother gave it, maybe someone else—I find myself with it. Again, this is me, I accept it. I talk too much, I am stupid, I have no brain, I want to chastise myself—don’t do it, just go on. Wait, if you wish, for a moment; then you can Wake Up at such a moment. It will come. The attitude counts. The moment will come then. When your attitude is right, the moment is created. You don’t make the moment. You take hold of the moment because you are what you are—expecting.

Self-love can give you that kind of uplift—that kind of satisfaction for yourself, thanking God that you exist—and that together with that existence you know there is something you must do, almost I would say to ‘pay’ for being self-loving. If you could see that what you are—that that what are your manifestations, all your forms of behavior—if you could see that that is what has to be paid back to Mother Nature. If you could see that that is your debt. If you could see that Mother Nature has given it to you, even without you wishing; because it just happened because of the Earth, and the debt simply has increased because you didn’t know, and no one ever told you that you were indebted.

Until a certain moment when you say: “It’s too much, Mother Nature, I cannot carry it.”

And Mother Nature says: “All right, you can have this debt until the end of your life, and then you pay by means of your life, then I can take it all back.”

And you say: “But no, Mother Nature, that isn’t right. I am an honest Man, I don’t want to be in debt.”

“Oh, but you are.”

“But, I don’t want it.”

“You can’t help it, you are. I made you indebted to Me.”

And I say: “I hate You. You, Mother Nature, have no right to endow me with that.”

And then She says: “But, I can’t help it. I am part of the Earth. I did not put you on Earth. I happened to be a guide when you arrived, if you want to blame someone, blame something

else."

Then you start on your road with all your vanity in your pocket; and all your conceit and everything that you used to love yourself, you put it together because you say, "My aim is different." It is not looking at myself—the way I find myself, this way and that way critical—my aim is: Where is the origin of that what is the cause of my arising on Earth. What is it that I find myself with, that I know I have to pay and take a debt which I never made. It is as if there is an inheritance, as if when your father dies and he has debts left, the honor of the child is ... or the Man when he has grown up, is to pay for the sake of his father.

When God created you, you were indebted by the surroundings in which you were born; and you pay back to God by allowing you to realize that there is a debt to pay to Him, and for that you Work because that's the only way you will ever reach Him. That is the indebtedness of life. That is the payment for that what you are and the realization that that is not as yet free, and that will give you the wish to free yourself from this form which for you is so loving and so conceited and so full of vanity because you already believe it. Because your attitude is: "I don't want it that way." When the aim once is defined and the aim for yourself is that kind of knowledge, I really don't belong here and at the same time I know I'm here. Therefore I must be able to find, now, what it is that has brought me here—where I really belong—and then the only thing I can find as the answer is: "I belong to my life and I know that life must be eternal, if my life becomes my God, God will enter into my life as it is."

Those are sometimes the things that come up in little meetings. Work is *in* life, in your daily life. We need daily life to Work in. We have nothing else to Work in. The Lord has given you the vineyard for you to Work in. If you don't there is no Work, there is just a little bit of an existence supplied by your breathing and a few things that you receive by means of your sense organs. And that stays that way—supporting Mother Nature, with the death of your body to settle that debt that you incurred and that She exacts from you. When you are Aware, it is a little different. The beginning of the difference is in the realization of not having to pay to Mother Nature anymore, but that there is another way. That, then, becomes your credit and that, then, is the I. O. U. which God has written when you were born and which you can redeem when you reach Him. Because *that* He will pay, because it was signed with His name.

Have a good weekend.

End of tape